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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY
AND ARYAN LITERATURE

Vol. XXXIX, 1950-1951

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(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

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"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

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Vol. XXXIX—No. 1 **November, 1950**

EVOLUTION *is not a compelling force from* WITHOUT, *but the* IMPELLING *force of Spirit from* WITHIN, *urging on to better and better expression. All advancement is from* WITHIN. *All the knowledge that we gain, all the experience that we obtain, is obtained and held* WITHIN. *Each one, then, is the Seer; all the rest are seen. So, the knowledge that we have to obtain is not information from without, not the thoughts of other men, but an understanding of our own essential nature, which represents every element in the great universe, from the basis of all life to every outward expression, and every possibility of further expression.*

—ROBERT CROSBIE

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There is no religion higher than Truth.
—Motto of the Theosophical Society

THEOSOPHY

Vol. XXXIX November, 1950 No. 1

RELIGION—NEW STYLE

WHERE, today, do we find the elements of dogmatism, psychism, hypocrisy, and authoritarianism, which in former times have made creeds for the warping of the mind of man? The priest no longer says *dixi.* Who tells us that mere men and women cannot fathom the ways and means of the Providence that governs them? No one will answer explicitly, yet from somewhere the theory is circulated that acceptance is a spiritual good, questions a spiritual evil, and differences of opinion a crime against humanity. Once upon a time, and down to the present, religions were the chief dispensers of the blessings of infallibility, but in these latter days, do we see that a new source of superstition has begun to crowd the public mind? The more recent sectarianisms may be combined under the one head of Politics, just as innumerable creeds in the past have defamed the name of Religion. The latest witch-hunts are being conducted by political, not religious, authorities, and government agencies have become "more Catholic than the Pope" in their treatment of dissenters.

In one sense, the distinction between religion and politics is difficult to define. Superficial differences as to the particular credos enforced are as nothing compared to the fundamental agreement on methods of indoctrination. To require a belief in God may seem entirely contrary to requiring a belief in a political figure, but philosophically these are parallel offenses, and both types of believers are and have been interchangeable. Of recent years, more than one ardent political follower has run to cover in organized religion—

despite years of "atheism"—surprising none but the naïve citizen who puts political and religious systems in opposing camps.

Theosophists, H. P. Blavatsky said distinctly in her first message to the American Theosophical Conventions, "do not meddle in politics," and a number of plain statements—few but forceful—are on record for those of her students who wish to determine the futility of political meddling. In the opening issue of the first theosophical magazine, *The Theosophist,* Mme Blavatsky delineates "What are the Theosophists?" and summarizes her description thus:

> In conclusion, we may state that, broader and far more universal in its views than any existing mere scientific Society, it has *plus* science its belief in every possibility, and determined will to penetrate into those unknown spiritual regions which exact science pretends that its votaries have no business to explore. And, it has one quality more than any religion in that it makes no difference between Gentile, Jew, or Christian. It is in this spirit that the Society has been established upon the footing of a Universal Brotherhood.
>
> Unconcerned about politics; hostile to the insane dreams of Socialism and of Communism, which it abhors—as both are but disguised conspiracies of brutal force and sluggishness against honest labour; the Society cares but little about the outward human management of the material world. The whole of its aspirations are directed towards the occult truths of the visible and invisible worlds. Whether the physical man be under the rule of an empire or a republic, concerns only the man of matter. His body may be enslaved; as to his Soul, he has the right to give to his rulers the proud answer of Socrates to his Judges. They have no sway over the *inner* man.

Marketers of prejudice, who fix upon the phrase, "the insane dreams of Socialism and Communism," must reconcile their interpretation with H.P.B.'s outright declaration in *The Key to Theosophy,* that "Both reformers [Buddha and Jesus] were ardent philanthropists and practical *altruists—preaching most unmistakably Socialism* of the noblest and highest type, self-sacrifice to the bitter end." Meanwhile, the more thoroughgoing reader has found quite another, and potentially more startling, remark: "the Society cares but little about the outward human management of the material world." Again, it is useless to dismiss H.P.B. as a sentimentalist wrapped up in an impractical, world-denying "philosophy": the *Lucifer* editorials (one of which appears elsewhere in this issue) never emanated from

a callous or callow dreamer. They are impassioned, but always strict analyses of the social scene, and, propelled by the force of theosophical ideas, "Lucifer's shafts" strike deeply home. Quite another explanation of theosophical indifference to political arrangements must be sought.

With the fiasco of political "settlements" becoming more and more apparent, with the representative of a leading nation casually observing that in the matter of international agreements, "Blood is thicker than ink," the common man may be pardoned for a growing scepticism. If wars are to be our twentieth-century, supercolossal substitute for blood-covenanting, doubtless there are enough unregenerated savages to feel at home in the coming "civilization," but the student of Theosophy, which is "broader and far more universal in its views than any existing" scientific, religious, national, or international group, cannot pretend that shuffling physical circumstances and sectarian political parties brings the Universal Brotherhood to which he is dedicated any nearer to realization.

Mindful of the direction that theosophists do not meddle in politics, the student needs to discover the exact position of the line thus laid down. Use of the word "meddle," which has a peculiar significance under the law of Karma, suggests an antithesis between politics and Theosophy, comparable to that between Theosophy and Jesuitism. Turning to H.P.B.'s article on this subject—"Theosophy or Jesuitism?" one immediately comes upon another sobering "categorical imperative." H.P.B. writes, "all those who are pursuing in life's great wilderness of vain evanescent pleasures and empty conventionalities *an ideal worth living for,* are offered the choice between the two now once more rising powers—the Alpha and the Omega at the two opposite ends of the realm of giddy, idle existence—THEOSOPHY and JESUITISM. . . . Both offer power—one to the spiritual, the other to the psychic and intellectual Ego in man." H.P.B.'s article on Jesuitism is no incitement to intolerance or persecution, but a candid portrayal of another insane dream and the same reminder that theosophical aspirations are in the direction of *occult truths,* instead of psychic and intellectual dictatorship—for any grandiose aim whatever.

Power, if it be not the power of the Higher Self in man over the inferior forces of his own nature, must be less than spiritual. At

best, such power is psychic or intellectual, therefore personal, outgoing, and subjugative *of others.* Unlike spiritual knowledge, Jesuitical power is the mystery of slaves; it is an insidious corrupter, and is incomprehensible—except by contrast to karmic law, which it opposes at every turn. Those who are caught in this untruth revolve among autocratic systems, whether religious or political, until they give to their outside rulers "the proud answer of Socrates to his Judges," and realize that no man or group of men is worth fearing or believing. Fear and belief never belong to real philosophers, but only to those H. P. Blavatsky characterized as "timid and even cowardly soldiers of the army called mankind, and commanded in the great battle of Life by 'King Karma'."

Yet if one or another "insane dream" is not to take possession of the inner man—the mind—the Self within must hold sway over the self without, and the Ego choose an ideal worth living for, and principles worth living by. Theosophists who approach in the slightest degree H.P.B.'s concern for the human beings lost in the great wilderness of evanescent pleasures, soulless conventionalities and heartless, mindless, *super*-versive systems, have a taste of the severe battle their philosophy has still to fight for recognition.

THE ORIGIN OF APATHY

Let not the unfortunate wanderer from the post of his family duty console himself with the foolish idea that this tendency would confine its havoc to family traits (good and evil) and to family duties alone. It would extend itself in all directions, wherever it can; it would make him disregard his duties to his nation and to himself (or in other words, to humanity). He would suddenly be surprised to find himself apathetic to his nation and to his highest nature, or to mankind. Such are the mazes and unknown ramifications of our evil or good propensities. Any evil or noble element of human nature converts itself, under "favorable" conditions into any other element however apparently remote. The conditions are there ready wherever the element is strong; where there is a will there is a way. Performance of family duties therefore develops patriotism and mercy. —WILLIAM Q. JUDGE

THE SIGNS OF THE TIMES

IT is intensely interesting to follow season after season the rapid evolution and change of public thought in the direction of the mystical. The educated mind is most undeniably attempting to free itself from the heavy fetters of materialism. The ugly caterpillar is writhing in the agonies of death, under the powerful efforts of the psychic butterfly to escape from its science-built prison, and every day brings some new glad tidings of one or more such mental births to light.

As the New York *Path* truly remarks in its September issue, when "Theosophical and kindred topics . . . are made the texts for novels," and, we may add, scientific essays and *brochures,* "the implication is that interest in them has become diffused through all social ranks." That kind of literature is "paradoxically proof that Occultism has passed beyond the region of careless amusement and entered that of serious enquiry." The reader has but to throw a retrospective glance at the publications of the last few years to find that such topics as Mysticism, Magic, Sorcery, Spiritualism, Theosophy, Mesmerism, or, as it is now called, Hypnotism, all the various branches, in short, of the *Occult* side of nature, are becoming predominant in every kind of literature. They visibly increase in proportion to the efforts made to discredit the movements in the cause of truth, and strangle enquiry—whether on the field of theosophy or spiritualism—by trying to besmear their most prominent heralds, pioneers and defenders, with tar and feathers.

The key-note for mystic and theosophic literature was Marion Crawford's *Mr. Isaacs.* It was followed by his *Zoroaster.* Then followed *The Romance of Two Worlds,* by Marie Corelli; R. Louis Stevenson's *Dr. Jekyll and Mr. Hyde; The Fallen Idol,* by Anstey; *King Solomon's Mines* and the thrice famous *She,* by Rider Haggard; *Affinities* and *The Brother of the Shadow,* by Mrs. Campbell Praed; Edmond Downey's *House of Tears,* and many others less noticeable. And now there comes a fresh outburst in Florence Marryat's *Daughter of the Tropics,* and F. C. Philips' *Strange Adventures of Lucy Smith.* It is unnecessary to mention in detail the literature

NOTE.—This editorial by H. P. Blavatsky opens the second issue of *Lucifer,* October, 1887. (See THEOSOPHY XXXVII, 485, for a brief note on its context.)

produced by avowed theosophists and occultists, some of whose works are very remarkable while others are positively scientific, such as S. L. Macgregor Mathers' *Kabbalah Unveiled,* and Dr. F. Hartmann's *Paracelsus, Magic, White and Black,* etc. We have also to note the fact that theosophy has now crossed the Channel, and is making its way into French literature. *La France* publishes a strange romance by Ch. Chincholle, pregnant with theosophy, occultism, and mesmerism, and called *"La Grande Pretresse,"* while *La Revue politique et litteraire* (19 Feb., 1887, *et seq.*) contained over the signature of Th. Bentzon, a novel called *Emancipée,* wherein esoteric doctrines and adepts are mentioned in conjunction with the names of well-known theosophists. A sign of the times!

Literature—especially in countries free from government censorship—is the public heart and pulse. Besides the glaring fact that were there no demand there would be no supply, current literature is produced only to please, and is therefore evidently the mirror which faithfully reflects the state of the public mind. True, Conservative editors, and their submissive correspondents and reporters, still go on slashing occasionally in print the fair faces of mystic spiritualism and theosophy, and some of them are still found, from time to time, indulging in a *brutal* personal attack. But they do no harm on the whole, except perhaps to their own editorial reputations, as such editors can never be suspected of an exuberance of culture and good taste after certain ungentlemanly personal attacks. They do good, on the contrary. For, while the theosophists and spiritualists so attacked, may view the Billingsgate poured upon them in a true Socratean spirit, and console themselves with the knowledge that none of the epithets used can possibly apply to them, on the other hand, *too much* abuse and vilification generally ends by awakening the public sympathy for the victim, in the right-minded and the impartial, at any rate.

In England people seem to like fair play, on the whole. It is not *bashiboozook*-like actions, the doughty deeds of those who delight in mutilating the slain and wounded, that can find sympathy for any great length of time with the public. If—as maintained by our lay enemies and repeated by some *naïf* and too sanguine missionary organs—Spiritualism and Theosophy are "dead as a door-nail" (*sic, vide* American Christian periodicals),—aye, "dead and buried," why,

in such case, good Christian fathers, not leave the dead at rest till "Judgment Day?" And if they are not, then editors—the profane as well as the clerical—why should you still fear? Do not show yourselves such cowards if you have the truth on your side. *Magna est veritas et prevalebit,* and "murder will out," as it always has, sooner or later. Open your columns to *free* and fearless discussion, and do as the theosophical periodicals have ever done, and as *Lucifer* is now preparing to do. The "bright Son of the morning" fears no light. He courts it, and is prepared to publish any inimical contributions (couched, of course, in decent language), however much at variance with his theosophical views. He is determined to give a fair hearing, in any and every case, to both contending parties, and allow things and thoughts to be judged on their respective merits. For why, or what, should one dread when fact and truth are one's only aim? *Du choc des opinions jaillit la verité* was said by a French philosopher. If Theosophy and Spiritualism are no better than "gigantic frauds and will-o'-the-wisps of the age" why such *expensive* crusades against both? And if they are not, why should Agnostics and searchers after truth in general, help bigoted and narrow-minded materialists, sectarians and dogmatists to hide our light under a bushel by mere brutal force and usurped authority? It is easy to surprise the good faith of the fair-minded. Still easier to discredit that which by its intrinsic strangeness is already unpopular and could hardly be credited in its palmiest days. "We welcome no supposition so eagerly as one which accords with and intensifies our own prejudices," says, in *Don Jesualdo,* a popular author. Therefore, *facts* become often cunningly concocted "frauds"; and self-evident, glaring lies are accepted as gospel truth at the first breeze of Don Basilio's *Calumnia,* by those to whose hard-crusted pre-conceptions such slander is like heavenly dew.

But, beloved enemies, "the light of Lucifer" may, after all, dispel some of the surrounding darkness. The mighty roaring voice of denunciation, so welcome to those whose little spites and hates and mental stagnation in the grasp of the social respectability it panders to, may yet be silenced by the voice of truth—"the still small voice" —whose destiny it ever was to first preach in the desert. That cold and artificial light which still seems to shine so dazzlingly over the alleged iniquities of professional mediums and the supposed sins of

commission and omission of *non-professional* experimentalists, of free and independent theosophists, may yet be extinguished at the height of all its glory. For it is not quite the perpetual lamp of the alchemist philosopher. Still less is it that "light which never shone on sea or land," that ray of divine intuition, the spark which glimmers latent in the spiritual, never-erring perceptions of man and woman, and which is now awakening—for its time is at hand. A few years more, and the Aladdin's lamp, which called forth the ministering genius thereof, who, making three salutes to the public, proceeded forthwith to devour mediums and theosophists, like a juggler who swallows swords at a village fair, will get out of order. Its light, over which the anti-theosophists are crowing victory to this day, shall get dim. And then, perhaps, it will be discovered that what was claimed as a direct ray from the source of eternal truth was no better than a penny rush-light, in whose deceitful smoke and soot people got hypnotized, and saw everything upside down. It will be found that the hideous monsters of fraud and imposture had no existence outside the murky and dizzied brains of the Aladdins on their journey of discovery. And that, finally, the good people who listened to them, had been all the time seeing sights and hearing things under unconscious and mutual *suggestion.*

This is a scientific explanation, and requires no black magicians or *dugpas* at work; for "suggestion" as now practised by the sorcerers of science is—*dugpaship* itself, *pur sang.* No Eastern "adept of the *left* hand" can do more mischief by his infernal art than a grave hypnotizer of the Faculty of Medicine, a disciple of Charcot, or any other scientific *light* of the first magnitude. In Paris, as in St. Petersburg, crimes have been committed under "suggestion." Divorces have occurred, and husbands have nearly killed their wives and their supposed co-respondents, owing to tricks played on innocent and respectable women, who have thus had their fair name and all their future life blasted for ever. A son, under such influence, broke open the desk of an avaricious father, who caught him in the act, and nearly shot him in a fit of rage. One of the keys of Occultism is in the hands of science—cold, heartless, materialistic, and crassly ignorant of the other truly psychic side of the phenomenon: hence, powerless to draw a line of demarcation between the physiological and the purely spiritual effects of the disease inoculated, and unable

to prevent future results and consequences of which it has no knowledge, and over which it has, therefore, no control.

We find in the *Lotus* of September, 1887, the following:—

> A French paper, the *Paris,* for August 12th, contains a long and excellent article by G. Montorgueil, entitled, *The Accursed Sciences,* from which we extract the following passage . . .:—
>
> "Some months ago, already, in I forget what case, the question of 'suggestion' was raised and taken account of by the judges. We shall certainly see people in the dock accused of occult malpractices. But how will the prosecution go to work? What arguments will it bring to bear? The crime by 'suggestion' is the ideal of a crime without proof. In such a case the gravest charges will never be more than presumptions, and fugitive presumptions. On what fragile scaffolding of suspicions will the charge rest? No examination, but a moral one, will be possible. We shall have to resign ourselves to hearing the Solicitor-general say to the accused: 'Accused, it appears from a perquisition made into your brain, etc.'
>
> "Ah, the poor jurymen! it is they who are to be pitied. Taking their task to heart, they already have the greatest difficulty in separating the true from the false, even in rough and ready cases, the facts of which are obvious, all the details of which are tangible and the responsibilities clear. And we are going to ask them on their soul and conscience to decide questions of black magic! Verily their reason will not hold out through the fortnight; it will give way before that and sink into thaumaturgy.
>
> "We move fast. The strange trials for sorcery will blossom anew; somnambules who were merely grotesque will appear in a tragic light; the coffee grounds, which so far only risked the police court, will hear their sentence at the assizes. The evil eye will figure among criminal offences. These last years of the XIX century will have seen us step from progress to progress, till we reach at last this judicial enormity: a second Laubardemont prosecuting another Urbain Grandier."

Serious, scientific, and political papers are full of earnest discussions on the subject. A St. Petersburg *Daily* has a long *feuilleton* on the "Bearing of *Hypnotic Suggestions* upon Criminal Law." "Cases of Hypnotism with criminal motive have of late begun to increase in an ever progressing ratio," it tells its readers. And it is not the only newspaper, nor is Russia the only country where the same tale is told. Careful investigations and researches have been made by distinguished lawyers and medical authorities. Data have been assiduously collected and have revealed that the curious phenomenon—

which sceptics have hitherto derided, and young people have included among their evening *petits jeux innocents*—is a new and terrible danger to state and society.

Two facts have now become patent to law and science:—

(I) *That, in the perceptions of the hypnotized subject, the visionary representations called forth by "suggestion," become real existing actualities, the subject being, for the moment, the automatic executor of the will of the hypnotizer; and—*

(II) *That the great majority of persons experimented upon, is subject to hypnotic suggestion.*

Thus Liébeault found only *sixty* subjects intractable out of the *seven hundred* he experimented upon; and Bernheim, out of 1,014 subjects, failed with only *twenty-six.* The field for the natural-born *jadoo-wala* (sorcery-mongers), is vast indeed! Evil has acquired a play-ground on which it may now exercise its sway upon many a generation of unconscious victims. For crimes undreamt of in the waking state, and felonies of the blackest dye, are now invited and encouraged by the new "accursed science." The real perpetrators of these deeds of darkness may now remain forever hidden from the vengeance of human justice. The hand which executes the criminal suggestion is only that of an irresponsible automaton, whose memory preserves no trace of it, and who, moreover, is a witness who can be easily disposed of by compulsory suicide—again under "suggestion." What better means than these could be offered to the fiends of lust and revenge, to those dark Powers—called human passions—ever on the lookout to break the universal commandment: "Thou shalt not steal, nor murder, nor lust after thy neighbor's wife"? Liébeault *suggested* to a young girl that she should poison herself with prussic acid, and she swallowed the supposed drug without one moment's hesitation; Dr. Liégois suggested to a young woman that she owed him 5,000 francs, and the subject forthwith signed a cheque for the amount. Bernheim *suggested* to another hysterical girl a long and complicated vision with regard to a criminal case. Two days later, although the hypnotizer had not exercised any pressure upon her in the interim, she repeated distinctly the whole suggested story to a lawyer sent to her for the purpose. Had her evidence been seriously accepted, it would have brought the accused to the guillotine.

These cases present two dark and terrible aspects. From the moral standpoint, such processes and *suggestions* leave an indelible stain upon the purity of the subject's nature. Even the innocent mind of a ten-year-old child can thus be inoculated with vice, the poison-germ of which will develop in his subsequent life.

On the judicial aspect it is needless to enter in great detail. Suffice to say that it is this characteristic feature of the hypnotic state—the absolute surrender of will and self-consciousness to the hypnotizer—which possesses such importance, from its bearing upon crime, in the eyes of the legal authorities. For if the hypnotizer has the subject entirely at his beck and call, so that he can cause him to commit any crime, acting, so to say, invisibly within him, then what are not the terrible "judicial mistakes" to be expected? What wonder then, that the jurisprudence of one country after the other has taken alarm, and is devising, one after the other, measures for repressing the exercise of hypnotism! In Denmark it has just been forbidden. Scientists have experimented upon sensitives with so much success that a hypnotized victim has been jeered and hooted through the streets on his way to commit a crime, which he would have completed unconsciously, had not the victim been warned beforehand by the hypnotizer. In Brussels a recent and sad case is well-known to all. A young girl of good family was seduced while in a hypnotized state by a man who had first subjected her to his influence at a social gathering. She only realized her condition a few months later, when her relatives, who divined the criminal, forced her seducer to make the only possible reparation—that of marrying his victim.

The French Academy has just been debating the question:—how far a hypnotized subject, from a mere victim, can become a regular tool of crime. Of course, no jurist or legislator can remain indifferent to this question; and it was averred that the crimes committed under *suggestion* are so unprecedented that some of them can hardly be brought within the scope of the law. Hence the prudent legal prohibition, just adopted in France, which enacts that no person, save those legally qualified to exercise the medical profession, shall hypnotize any other person. Even the physician who enjoys such legal right is permitted to hypnotize a person only in the presence of another qualified medical man, and with the written permission of the subject. Public *séances* of hypnotism are forbidden, and they

are strictly confined to medical *cliniques* and laboratories. Those who break this law are liable to a heavy fine and imprisonment.

But the keynote has been struck, and many are the ways in which this *black art* may be used—laws notwithstanding. That it will be so used, the vile passions inherent in human nature are sufficient guarantee.

Many and strange will be the romances yet enacted; for truth is often stranger than fiction, and what is thought fiction is still more often truth.

No wonder then that occult literature is growing with every day. Occultism and sorcery are in the air, with no true philosophical knowledge to guide the experimenters and thus check the evil results. "Works of *fiction,*" the various novels and romances are called. "Fiction" in the arrangement of their characters and the adventures of their heroes and heroines—admitted. Not so, as to the *facts* presented. These are *no fictions,* but true *presentiments* of what lies in the bosom of the future, and much of which is already born—nay corroborated by *scientific* experiments. Sign of the times! Close of a psychic cycle! The time for phenomena with, or through mediums, whether professional or otherwise, is gone by. It was the early season of the blossoming of the era mentioned even in the Bible;* the tree of Occultism is now preparing for "fruiting," and the spirit of the Occult is awakening in the blood of the new generations. If the old men only "dream dreams," the young ones see already visions,† and—record them in novels and works of fiction. Woe to the ignorant and the unprepared, and those who listen to the sirens of materialistic science! For indeed, indeed, many will be the unconscious crimes committed, and many will be the victims who will innocently suffer death by hanging and decapitation at the hands of the righteous judges and the *too innocent* jurymen, both alike ignorant of the fiendish power of "SUGGESTION."

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*"It shall come to pass that I will pour out my spirit upon all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams; your young men shall see visions." (Joel ii, 28.)

†It is curious to note that Mr. Louis Stevenson, one of the most powerful of our imaginative writers, stated recently to a reporter that he is in the habit of constructing the plots of his tales in *dreams,* and among others that of Dr. Jekyll. "I dreamed," he continued, "the story of 'Olalla' . . . and I have at the present moment two unwritten stories which I have likewise dreamed. . . . Even when fast asleep I know that it is I who am inventing." . . . But who knows whether the idea of "invention" is not also a dream!

STUDIES IN KARMA

Children Who "Never" Grow

I HAVE been a long time in making up my mind to write this story," states Pearl S. Buck at the commencement of her article, "The Child Who Never Grew," and the courage, humility and strong humanitarian motives that prompted her, call forth the deepest sympathy and admiration of the reader. The detailed account of her daughter who "never grew," though now she is mature in years, is to be found in the May *Ladies' Home Journal.* We chiefly concern ourselves here with the main issues laid bare by Pearl Buck: Why are there children with subnormal minds? Is there any cure? She writes:

> The first cry from my heart, when I knew she would never be anything but a child, was the age-old cry that we all make before inevitable sorrow: "Why must this happen to me?" To this there could be no answer and there was none. . . . my own resolve shaped into the determination to make meaning out of the meaningless, and so provide the answer, though it was of my own making. I resolved that my child, whose natural gifts were obviously unusual, even though they were never to find expression, was not to be wasted. . . .

Statistics disclose that almost one in a hundred children will be mentally backward, and the majority, it is believed, are retarded from non-inherited causes. "The old stigma of 'something in the family' is all too often unjust." To have such a child is usually a humiliating disgrace in Western lands. Wealthy people frequently send such children to institutions, and Mrs. Buck relates:

> There is one little boy in my child's school whom I often go to see. He is little because he is only about seven in his mind. His body now is almost forty years old. He has a grave face and there is a forlorn look in his eyes. His father is a famous man, wealthy and well known. But he never comes to see his son. . . . When someone approached this father for a gift for a new kind of research he banged his desk with his fist and said, "I will not give one cent! All my money is going to normal people."
>
> Callous? He is not callous. His heart is bleeding, his pride is broken. His son is an imbecile—*his* son! In these years he has thought of himself and his loss, and he has missed the joy he might have had in his child. . . .

Eastern practices, particularly in China and Japan, are an instructive contrast. Mrs. Buck, who grew up among the Chinese, had seen the deformed accepted for themselves. Their infirmities were not ignored, and sometimes were even made the subject of nicknames, and this attitude apparently effected a sort of catharsis for the infirm. The sufferer felt no need to hide himself, for he was accepted without pretense. The Chinese believed, too, that a person who was handicapped had compensations. Thus a blind person was respected and sometimes feared, for it was thought he had a perception far beyond mere seeing. The Chinese, also, do not have institutions for the aged, the insane, or mentally defective. Such persons are cared for at home, as long as they live. But as to the West, Mrs. Buck pertinently remarks: "Ours is an individualistic society, indeed, and the state must do for the individual what family does in older civilizations."

Where lies the hope for the feeble-minded child? Where lies the cause, which our doctors have not discovered? Parents such as Pearl Buck place all their faith on further scientific research. She says: "There must not be children who cannot grow. Year by year their number must be decreased until preventable causes of mental deficiency are prevented. . . . More than half now mentally deficient need not have been so. . . . Such things ought not to be." She recommends private research: "Our notable scientific advance has been the result of private persons working in privately owned places. Public funds have developed very little scientific knowledge except for military purposes."

What kind of investigation will lead to a prevention of idiocy? Can gland-study, brain surgery, or similar experiments provide the cure? Can the psychiatrist eliminate mental deficiencies? And if all these efforts fail, is there still no hope? Are these lives entirely without meaning, except for the meaning we manufacture for them? The theosophist would recommend a line of research he himself is pursuing concerning the application of what he is taught are two fundamental laws of nature—Karma and Reincarnation—because they do conclusively provide the answer to these heart-rending problems, and afford genuine hope to all concerned.

From the viewpoint of these two concepts there is no accident in life. Every moment has meaning, since it is the exact effect of

prior causes engendered in this life or in a life preceding. How, then, would the earnest theosophist view a situation wherein he finds himself the parent of a feeble-minded child? He would recognize that behind the brain that functions abnormally is a conscious age-old soul, destined for that life-time, owing to causes it has produced, to operate through an imperfect instrument. Considering the countless incarnations each soul has undergone, perhaps we have all more than once functioned through a subnormal brain. Now that experience is forgotten, save as lessons learned.

Such incarnations may be the direct Karmic result of misuse or lack of use of mental powers in former births by both the being experiencing the disability and by his present family, or could be a discipline willingly assumed by the soul. An ancient aphorism on Karma states:

> No man but a sage or true seer can judge another's Karma. Hence while each receives his deserts, appearances may deceive, and birth into poverty or heavy trial may not be punishment for bad Karma, for Egos continually incarnate into poor surroundings where they experience difficulties and trials which are for the discipline of the Ego and result in strength, fortitude, and sympathy.

Who can calculate the perseverance, the patience, the appreciation for the human mind and its rightful use that may be gained through such an incarnation! And what lessons to the parents? Let Mrs. Buck speak for herself:

> My helpless child has taught me so much. She has taught me patience, above all else. I come of a family impatient with stupidity and slowness, and I absorbed the family intolerance of minds less quick than our own. Then there was put into my sole keeping this pitiful mind, struggling against I know not what handicap. . . . While I tried to find out its slight abilities I was compelled both by love and justice to learn tender and careful patience. . . . justice reasoned with me thus: "This mind has the right to its fullest development too. It may be very little, but the right is the same as yours, or any other's." . . .
>
> So . . . I learned respect and reverence for every human mind. It was my child who taught me to understand so clearly that all people are equal in their humanity and that all have the same human rights. . . . My child taught me humility.

After several years of intense involvement, Mrs. Buck realized the age-old truth that she must stop thinking of herself and her sorrow,

cease struggling against life, and slowly come into accord with it. "So long as I centered in myself, life was unbearable. When I shifted that center even a little, I began to understand that sorrow could be borne. . . . Sorrow fully accepted brings its own gifts." The fact that Mrs. Buck can now bravely publicize her child's case (although the story is far from complete, as it stands), would indicate a major step in philosophic detachment. And who can say how much the perception and sympathy which enables her to contribute so definitely, in her books and public work, to the welfare of human society, has been developed through this deeply-moving experience? Thus all share in each other's Karma, and benefit. Mrs. Buck claims that the body of human knowledge has also been added to through patient work with the mentally deficient:

> They have taught us how people learn. The minds of retarded children are sane minds, normal except that, being arrested, the processes are slowed. But they learn in the same ways that the normal kinds do, repeated many more times. Psychologists, observing the slower processes, have been able to discover, exactly as though in a slow-motion picture, the way the human creature acquires new knowledge and new habits. Our educational techniques for normal children have been vastly improved by what the retarded children have taught us.

Is there proof of a sane, intelligent being within and behind the frame of an idiot? Mrs. Buck, perhaps unknowingly, furnishes several evidences herself. These are important for society to bear in mind, for in many institutions the mentally defective have been brutally treated as animals. Mrs. Buck insists they *are* human beings, and that great transformations in character have taken place where they have been lovingly cared for as members of the human family. As to the evidences:

Theosophy teaches that no human being ever dies insane; that at the solemn moment of death the soul has sway over the flesh, and an intelligent review of the entire life preceding takes place. By analogy we might infer that no human is ever born insane, but at the sacred hour of his birth has a preview of the life ahead. Many have remarked upon the glance of deep intelligence the babe has at its birth. Mrs. Buck relates as to her first glimpse of her child:

> Her features were clear, her eyes . . . it seemed to me, wise and calm. She looked at me and I at her with mutual comprehen-

sion and I laughed. I remember I said to the nurse, "Doesn't she look very wise for her age?" She was then less than an hour old.

"She does indeed," the nurse declared. "And she is beautiful too. There is a special purpose for this child."

As further evidence of an immortal soul with a complex invisible constitution, one can point to Mrs. Buck's realization that mind is not the only avenue through which the soul expresses itself.

My child taught me to know . . . that mind is not all of the human creature. Though she cannot speak to me clearly, there are other ways in which she communicates. She has an extraordinary integrity of character. She seems to sense deception and she will not tolerate it. She is a child of great purity. She will not tolerate habits that are filthy and her sense of dignity is complete. No one may take liberties with her person. Neither will she endure cruelty. If a child in her cottage screams she hurries to see why, and if the child is being struck by another child or if an attendant is too harsh, she cries aloud and goes in search of the housemother.

What I am trying to say is that there is a whole personality not concerned with the mind, and children mentally deficient often compensate for their lack by other qualities of goodness.

. . . Acting upon this observation, they [psychologists at The Training School in Vineland] developed the Social Maturity Scale. . . . Today this . . . Scale is very widely used in the armed forces, in schools and colleges, in aptitude tests, wherever normal individuals are measured. We have to thank the helpless children for teaching us that mere intelligence is not enough.

Frequently, the intelligence of these children manifests by way of the arts and handcrafts, or in a taste for music. This in itself is a comfort to the parents. Mrs. Buck tells of her child—

Above all is her never-failing joy in music. She finds her calm and resource in listening, hour after hour, to her records. The gift that is hidden in her shows itself in the still ecstasy with which she listens to the great symphonies, her lips smiling, her eyes gazing off into what distance I do not know.

She has her preferences for certain kinds of music. Church music, especially hymns, make her weep, and she cannot listen to them. . . . She dislikes intensely all crooning and cheap rhythms. . . . But she will listen to all the great old music with endless delight. . . . By some instinct, too, she knows each one of her own large collection of records. I do not know how, since she cannot read, but she can distinguish each record from the others and will search until she finds the one that suits her mood.

So these are the children who *do* grow, when intelligently guided; who have their meaningful place in the scheme of things. And next life? "With sturdier limbs and brighter brain the old soul takes the road again."

A STUDENT'S NOTE ON UNDERSTANDING

Though one may feel kindly toward and evince consideration for the pain, distress or difficulty of another, it is probably impossible for him to approximate an understanding sympathy if he has not had at least some personal experience of the same trouble, either in this present life or in a previous one. Let a man, if but briefly, be touched by deep melancholia and he will then be capable of genuine sympathy for those so afflicted. And, though he be a physician ministering to such afflicted persons, studying their symptoms and reading all that has been written upon the subject—he is yet shut out from understanding sympathy if he is stranger to the *feeling*.

Considerations such as these should produce in us a great reluctance to criticize or condemn. They should generate in us, or uncover, magnanimity, compassion and tenderness; restraint, liberality and mercy. Irritation and impatience check or prevent the emergence of these finer, more useful and therapeutic feelings. But knowledge —an experience in kind—tends to dissipate irritation and impatience.

Thus it is that through pain we learn and grow, become compassionate and experience somewhat of Universal Brotherhood. An experience comes to us—the heart contracts and the mind recoils, remembering many a similar instance of our own thoughtlessness, callousness or lack of sympathy. This should be a salutary influence on our future conduct.

After a few searing or shocking experiences, one is in a position to appreciate better the concern of H. P. Blavatsky for one whose days were untroubled. Understanding is truly a profound bond—it is probably an Open Sesame to any door—and for most, if not all, it is acquired the hard way. When all the pain of the *Race* is assimilated, it may be, one becomes a Buddha of COMPASSION.

EMERGENCE OF "INDIVIDUALITY"

> The *Crucified* Titan [Prometheus] is the personified symbol of the collective Logos, the "Host" . . . who incarnated in Humanity. (*S.D.* II, 413.)
>
> The host that incarnated in a portion of humanity, though led to it by Karma or *Nemesis,* preferred free-will to passive slavery, intellectual self-conscious pain and even torture— . . . to inane, imbecile, instinctual beatitude. (*S.D.* II, 421.)
>
> These ["Promethean" Beings] are the active, and therefore—in Heaven—no longer "pure" Beings. They have become independent and free Intelligences, shown in every Theogony as fighting for that independence and freedom, and hence—in the ordinary sense—"rebellious to the divine passive law." (*S.D.* II, 79.)
>
> "Satan, or Lucifer (or Prometheus), represents the *active,* or . . . the 'Centrifugal Energy of the Universe' in a cosmic sense. He is Fire, Light, Life, Struggle, Effort, Thought, Consciousness, Progress, Civilization, Liberty, Independence. At the same time he is pain, which is the Re-action of the *pleasure* of action. . . . And fitly is he again and again baffled by the eternal *Inertia* of the *passive* energy of the Kosmos." (Quoted in *S.D.* II, 245.)

THE most difficult of all philosophical questions is that of the emergence of Individuality. Even a small amount of reflection will convince us that this problem is completely ignored by all Christian theology, since the Christian tradition provides no background nor encouragement for any doctrine of evolution. "Souls" come into being by the impulsion of God—literally by a miracle—for no component part of these souls is considered to have had any past existence.

The usual climate of scientific thought provides a constantly expanding context of evolutionary theory, yet in "proving" this theory, the trend has been towards a denial of any distinctive, qualitative difference between animal and human consciousness; therefore the question of how *distinctively Human Consciousness* emerges never arises clearly. Yet it is logically obvious that all of the conflicting opinions in regard to what may be expected of man, especially in moral terms, have direct relation to the question of man's individuality. The political world is presently, as it always has been, divided between those who favor totalitarian psychology and those who espouse something called the "inalienable rights of the free indi-

vidual." Nor are economic doctrines divorceable from questions such as these. If man has no distinct moral individuality, an economic totalitarianism is desirable, even though a complete denial of civil rights may be opposed by the economic determinists on the ground that human beings are less productive of the good things of life, including "culture," when hopelessly regimented.

Students of H. P. Blavatsky's *Secret Doctrine* must often realize, then, that while Theosophical suggestions as to "the emergence of Individuality" are infinitely complex and puzzling, at least we here have the opportunity to broaden our minds by realizing the depth of the question and its ultimate importance. Mme. Blavatsky's basic formulation of the problem is given in her statement of the third fundamental proposition, where the doctrine of *spiritual* evolution indicates the "becoming" process which serves as a transition from the Soul intelligence of the mineral, vegetable and animal orders of life to that which we call Human or Self-Conscious intelligence. But somewhere in this evolutionary pilgrimage, potential soul energy becomes actual, and what we call individuality emerges. This process is elsewhere described as the "lighting up" of the principle of Manas.

There can be no purely metaphysical dismissal of this question. Rather, the grasp of the principle involved in "the lighting of mind" must come from a continuous application of correspondence and analogy. This, because the mind is rooted in that which is forever "Unknowable" to finite consciousness. In other words, the greatest question concerning individuality cannot be answered in purely logical abstract terms, but only by the extension of individual awareness of all that presently works towards the creation of more *complete* individuality. Here the key would seem to be Mme. Blavatsky's statements to the effect that Manas is not yet fully united to the principle of spiritual discernment, and that we, therefore, are not *yet* fully self-conscious.

Perhaps the most rewarding use of correspondence and analogy can come from an investigation of the lighting of mind as it occurs among groups of men who are determined to pursue some goal in common. For in the larger sense the whole process of evolution is a replica of this situation. The lighting of the inert mind by beings of "fiery Promethean" intelligence must proceed in the organizations molded by theosophists, for example, just as it does in the total evolu-

tionary venture. A perusal of the basic references indicated at the outset of this discussion suggests just how close this analogy may be: First, we note that "besides the material which will be needed for its future human form, the monad requires *(a)* a spiritual model, or prototype for that material to shape itself into; and *(b)* an intelligent consciousness to guide its evolution and progress. . . ." (*S.D.* I, 247.) When the object of man's amalgamation in a society or organization is enlightenment and not self-aggrandizement, his purpose is a lighting of the mind. The usual over-simplified conceptions of "democracy" do not apply to the question of spiritual evolution, save in a political and economic context.

H. P. Blavatsky was the Fire of Mind for the Theosophical Society. She "breathed into" the vague desires of the T. S. members an increasing awareness of vital issues. She was aided in this by the intuitive feeling of "devotion"—which all men should be able to feel naturally toward "Promethean fire-bringers" like herself. Devotion, so long as it provided a link between her fire of mind and the smaller flames of members, was a means to growth, and thus was the devotional or heart quality given its rightful place in the development of man's moral capacities. When devotion becomes adulation, however, it is no longer *devotion to the fire of mind,* but rather, an inertia. The force of inertia moves human consciousness towards that worship of static forms which is so much easier than the worship of truth. Among the early members of the Theosophical Society both devotion and adulation were apparent, and since the latter predominated, we can conclude that no being or beings can bring other individualities to full consciousness, but can only intensify a latent fire of mind. The man who enjoys the Fire-light must always prepare his own fuel for the fire with every moment—else he will see after a time only glowing embers, and finally be lost again in darkness.

Another suggestion worth much pondering is provided by H. P. Blavatsky's commentaries upon the Promethean allegory. The key figures in the lighting up of Manas, it is said, are "independent and free Intelligences shown in every Theogony as fighting for that independence and freedom, and hence—in the ordinary sense—'rebellious to the divine passive law'," and such Intelligences are "therefore—in Heaven—no longer 'pure' Beings." In terms of a static and therefore false conception of spiritual evolution, it might be said

that H. P. Blavatsky was herself not a "pure Being," for the fire of her mind was in constant motion, working inert material into fuel for an increasing number of fires. There is a sense in which all inspired teachers are "rebels" and fomenters of discord among those who gravitate more towards passivity and quiescence than toward the indefatigable pursuit of truth.

What, then, are the problems faced by present-day theosophists who band together to bring about a further awakening of full self-consciousness? Obviously, the first problem is that of arresting the tendency toward quiescence in thinking. This tendency reflects itself by a disintegration of religious inspiration into that spurious "devotion" primarily concerned with repetition and ritual. No formulations of truth *are* truth—new formulations must be made with every moment. The "fire" of H. P. Blavatsky's own writings is full testimony to the fact that only the mind which transcends all previous formulations can light up the mind of others. The *patterns* of activity accepted by groups of working theosophists are never to be relied upon, because patterns and habits remove the breath of creativity which alone can purify the flame and encourage it to burn brighter.

Theosophists, like all other human beings, will constantly encounter the temptation to orthodoxy and dogma. Whether presumably based on a statement of H. P. Blavatsky's or not, any supposedly "theosophical" position taken in respect to religious, psychological or political matters, must be left free of codifying formulation. The enquirer at theosophical meetings, also, will not benefit from statements made from the platform which propound merely negative judgments as to Christian theory, psychiatry, orthodox medicine, or theories of economic well-being, for example. Nor is an over-eager acceptance of any currently popular doctrine of value in helping people to think for themselves. The theosophical attitude is clearly, among other things, the *absence* of any static formulation about the relationship of Theosophical principles to any of these areas—for within these "areas" are other groups of men furthering their own attempts at "the lighting of the mind."

Moreover, it is all too easy for theosophists to consider that only the specific problems formulated by H. P. Blavatsky and W. Q. Judge are worthy of their attention, while it must be seen that such

formulations were in part to meet the exigencies of their times and that if their life and work had been continuous up to the present, hosts of new considerations would have developed *pari passu* with changes in the temper of the race mind.

Pat formulations, whether favorable or unfavorable, regarding Christians, Scientists, economic theorists or psychiatrists are but one of the various types of "routine reactions" which reveal the tremendous Power of Inertia in all personal relationships within a theosophical group. And when criticism of a fellow member's conduct becomes a focus for concentration, the fire of mind burns low indeed, for the fire of mind works in terms of creation rather than in terms of destruction. The theosophist must always be ready for the new, whatever it is, and presumably, also, he must learn to distinguish between that which is new in terms of the need of the present situation but which appears to be "old," and that which is old but merely appears to be "new." The affirmation of basic Theosophical principles at practical junctures of Theosophical history *is* creatively new.

One thing can be sure—that even among theosophists the greatest inspiration to the development of mind will meet with the greatest recalcitrance and opposition. A quiescent association, self-satisfied in its rites and routines, loses all breath of Theosophical vitality. The declaration of the United Lodge of Theosophists was meant to provide for deviations naturally resulting from creativity, while still re-affirming the principles which might be used by all associates in common. For each organization or association, as for each individual, there come alternations between creativity and quiescence, as the "Promethean Fire" encounters the dampening pressure of inertia. The theosophist, however, has the opportunity to study this process. Even when it is affecting him disturbingly he is able to feel some confidence in his ability to *understand* his lack of confidence or his discouragement in man's inevitable failure to reach all goals at once or in a short time.

Theosophical educators will encounter nearly every form of negative resistance in their efforts to work with children, for instance, since the parents of these children are reflecting in part the limited perspectives of a "non-Promethean" culture. But when the basic principles of Theosophy are studied in common, even the most discouraging disagreements may be overcome. And *in* the overcoming

something more can be added to the wisdom of the educators as well as to that of the parents and children.

The tendency to show personal obeisance to one or another respected theosophist must also be transcended, for at some time or another a spark of the fire of mind will burn again in the too-passive follower, and then a reverse psychic current will manifest in terms of dissatisfactions and criticism of the person or persons heretofore too religiously followed. There is, actually, no more selfish thing than attaching oneself with too great a degree of dependence to another's personal wisdom. For just as we at such times exaggerate our dependence, so in future times will we exaggerate our independence, pursuing all manner of gyrations in breaking ourselves away from the one previously respected and heeded.

The aim of all genuine Theosophical educators who, under karma, come into a position of giving impersonal advice and instruction through whatever media, is to create "*free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish.*" Therefore those who hold back from asserting their own *necessary* independence will in time become the detractors and obstructors of further enlightenment for others, since when their own fire of independence is rekindled it will find only the sootiest fuel—their knowledge of the nature of fire has been neglected.

The "suffering" of H.P.B. and Judge at the hands of many erstwhile worshippers is a dramatic case in point. And there have been innumerable repetitions of the swing of the psychic pendulum in all areas of organized effort. Within the Theosophical Movement is to be found an intensification of all psychic and mental processes. The stormiest seas and the greatest violence of reactions come because so much is compressed, by virtue of the catalysis of *some* "Promethean fire," into so short a time.

The "Fall" is a universal allegory. It sets forth at one end of the ladder of Evolution the "rebellion," *i.e.,* the action of differentiating intellection or consciousness on its various planes, seeking union with matter; and at the other, the lower end, the rebellion of matter against Spirit, or of action against spiritual inertia.

—H. P. BLAVATSKY

YOUTH-COMPANIONS ASK—

IN conquering passion and desire, we are told that we should make them servants of the higher man. How could such qualities as anger and impatience be of any value to the Ego, other than as a means of providing experience?

The principles of man have been compared to a series of reflections of a single beam from the human "sun," which is the Atma. This light is first caught in a mirror and reflected onto a polished metallic plate, and from there onto an ordinary wall. The image in the mirror is quite bright, and the other two are progressively dimmer and less exact replicas of the original.

Now, with this in mind, let us turn to H. P. Blavatsky's statement in *The Secret Doctrine* (I, 273), that the central postulate in the theosophical system is that of the "One homogeneous divine SUBSTANCE-PRINCIPLE, the one radical cause . . . [which] becomes 'substance' on the plane of the manifested Universe, an illusion, while it remains a 'principle' in the beginningless and endless abstract, visible and invisible SPACE. It is the omnipresent Reality: impersonal, because it contains all and everything."

This is perhaps a long way around to get to the point that all emotions—even anger and impatience—spring from a common source, termed the "One Substance-Principle." But since there is no room for *two* sources—one, as with the Christians, a Satan from whom all evil comes, and the other a God who provides all the good—it is clear that the root source of anger, its "primordial manifestation," can not be a mere emotion. Perhaps we should call anger and impatience the final, distorted reflection of the pure sunbeam of spiritual energy and *fire*. Early in the *Letters*, William Q. Judge makes a statement which is understandable only in this light, when he says to a student, "Do not fear nor fail because you feel dark and heavy. The very rage you feel will break the shrine that covers the mystery after a while." This rage, we may be sure, is not an emotional tantrum, but is a fiery essence, a divine fury, we might term it.

Two short but "classic" references in the *Glossary* bearing on this subject might profitably be read: "Kamadeva," and "Will."

Many people who study philosophy think of those who pursue the arts as wasting time and talent at a psychic level. What does Theosophy say of this?

This much we need to recognize—that the level of a man's life is not determined by the field of his activity, but by the number of principles he has integrated and can bring to bear in that field. The man who prides himself on his studious pursuit of philosophy, but who does not make of it a renovating force in his daily living is "wasting talent" on a purely mental level just as much as the unbalanced artist may be doing at the psychic level.

The end to be desired is the drawing forward of the whole man, of all his principles, in an harmonious manner. The balanced life may thus be seen to be something far different from time carefully divided between activities which nourish first the physical, then the emotional, the mental, and the moral man. Such diversity is to some extent necessary for all of us, just as our diet must be varied to be healthy. But the activity that engages our major attention and time should engage to some extent *all* of our principles.

This may sound utopian in a world where one must "earn a living," and where jobs are too often tedious and mechanical. But if the task itself offers no outlet for our "higher" faculties, opportunities are always present in the total situation—the area of human interest. To build a worthwhile relationship with our fellow-workers will, we may be sure, call forth all that is in us of constructive intent and talent. A Father Damien was not distinguished by the actual "level" of his activities, which were to a large extent menial, but by the transforming power of love and devotion he incarnated into his leper colony. The same holds for the artist and the intellectual—the full use of their talents will be shown in their efforts toward understanding and helping other men.

Is there, perhaps, a relation between schizophrenia and an overactive imagination? That is, is it possible that failure to control one's imagination can lead a person into this state?

It is doubtful that an "uncontrolled imagination" is the primary cause leading to schizophrenia. The schizophrenic is one who builds a world apart from reality—from karma, the theosophist would say —and then goes to live there whenever the real world gets too un-

pleasant. Finally he gets to the point where he does not know when he leaves one world for the other. What he has done, in terms of the theosophical philosophy, is to build a "devachan" while he is still alive, and use it as a retreat from difficult or frightening realities. Imagination is necessary to this process, but it is only the instrument for constructing his dream-world, and is not the *reason* behind it.

The schizophrenic is not happy in his present condition, but then, few people are. Most "normal" people, however, exist in the middle ground of being unsatisfied with their lot, but not doing anything about it. The schizophrenic and the genius are alike in one respect—they do something about their dissatisfaction. They both create out of their own consciousness the kind of a world they want. But the neurotic never does anything with his dream world but retreat to it, whereas the man of genius forces the matter and circumstances of his external life to conform to the pattern of his mental world. There is a homely maxim to this effect: "First plan your work, and then work your plan." Or, in Thoreau's version, "If you have built castles in the air, your work need not be lost—that is where they should be. Now put the foundations under them!"

How can we explain to a practical man that bad means cannot bring about a truly good end? If a man's motive is a good one, does that not alter an otherwise evil act?

The act and the motive behind it belong to two different worlds—the physical and the moral. A man's motive does not alter the material act itself, or the consequences flowing from it, but neither can the physical act determine its *moral* effect. Your "practical" man should readily see that if a man is throwing stones to strengthen his arm, and accidentally hits someone, the physical hurt inflicted will not be less because he did not mean to do it!

Law rules universally, and therefore any act which controverts harmony and balance brings its appropriate train of inharmonious consequences. So if we intend to do a good deed, but think to accomplish it through questionable or evil methods, we are, to all intents and purposes, asking the law to cease its action for the time being, and allow a miracle to transpire. A good motive cannot pass through an evil deed and emerge finally into a good end, any more than a cloth can be dipped in muddy water and remain unsoiled.

CLASSIFICATION OF "PRINCIPLES"

(Concluded)

AS in the Macrocosm, so in the Microcosm: analogies hold good throughout nature. Thus the universe, our solar system, our earth down to man, are to be regarded as all equally possessing a septenary constitution—*four* super-terrestrial and super-human, so to say;—*three* objective and astral. In dealing with the special case of man, only, there are two standpoints from which the question may be considered. Man in *incarnation* is certainly made up of seven principles, if we so term the seven states of his material, astral, and spiritual framework, which are all on different planes. But if we classify the principles according to the seat of the four degrees of consciousness, these *upadhis* may be reduced to four groups.* Thus his consciousness, never being centered in the second or third principles—both of which are composed of states of matter (or rather of "substance") on different planes, each corresponding to one of the planes and principles in kosmos—is necessary to form links between the first, fourth and fifth principles, as well as subserving certain vital and psychic phenomena. These latter may be conveniently classified with the physical body under one head, and laid aside during trance *(Samadhi),* as after death, thus leaving only the traditional *exoteric* and metaphysical *four.* Any charge of contradictory teaching, therefore, based on this simple fact, would obviously be wholly invalid; the classification of principles as septenary or quaternary depending wholly on the stand-point from which they are regarded, as said. It is purely a matter of choice which classification we adopt. Strictly

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NOTE.—This article, the first part of which appeared last month, was originally published in *The Theosophist,* April, 1887. In reprinting this reply of H. P. Blavatsky's to Subba Row's argument for four, instead of seven, human principles, we have omitted several paragraphs of detail on the cube unfolded, the cross, and the hexagon, since this material was reproduced in H.P.B's *Secret Doctrine.* (See the *Secret Doctrine Index.*)—Eds. THEOSOPHY.

*Mr. Subba Row's argument that in the matter of the three divisions of the body "we may make any number of divisions, and may as well enumerate nerve-force, blood and bones," is not valid, I think. Nerve-force—well and good, though it is one with the life-principle and proceeds from it: as to blood, bones, etc., these are objective material things, and one with, and inseparable from the human body; while all the other six principles are in their *Seventh—the body*—purely *subjective* principles, and therefore all denied by material science, which ignores them.

speaking, however, *occult*—as also profane—physics would favour the septenary one for these reasons.*

There are *six* Forces in nature: this in Buddhism as in Brahmanism, whether exoteric or esoteric, and the seventh—the *all-Force* or the absolute Force, which is the synthesis of all. Nature again in her constructive activity strikes the key-note to this classification in more than one way. As stated in the third aphorism of *"Sankhya karika"* of *Prakriti*—"the root and substance of all things," she (Prakriti, or nature) is no production, but herself a *producer* of *seven* things, "which, produced by her, become all in their turn producers." Thus all the liquids in nature begin, when separated from their parent mass, by becoming a spheroid (a drop); and when the globule is formed, and it falls, the impulse given to it transforms it, when it touches ground, almost invariably into an equilateral triangle (or three), and then into an *hexagon,* after which out of the corners of the latter begin to be formed squares or cubes as plane figures. Look at the *natural* work of nature, so to speak, her artificial, or helped production—the prying into her occult work-shop by science. Behold the coloured rings of a soap-bubble, and those produced by polarized light. The rings obtained, whether in Newton's soap-bubble, or in the crystal through the polarizer, will exhibit invariably, six or seven rings—"a black spot surrounded by six rings, or a circle with a plane cube inside, circumscribed with six distinct rings," the circle itself the *seventh.* The "Noremberg" polarizing apparatus throws into objectivity almost all our occult geometrical symbols, though physicists are none the wiser for it. (See Newton's and Tyndall's experiments.†)

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*In that most admirable article of his—"Personal and Impersonal God"—one which has attracted much attention in the Western Theosophical circles, Mr. Subba Row says, "Just as a human being is composed of *seven* principles, differentiated matter in the solar system exists in *seven* different conditions. These do not all come within the range of our present objective consciousness, but they can be perceived by the spiritual ego in man. Further, *Pragna,* or the capacity of perception, exists in *seven different aspects,* corresponding to the seven conditions of matter. Strictly speaking there are *six* states of differentiated *pragna,* the seventh state being a condition of perfect unconsciousness (or absolute consciousness). By differentiated *pragna* I mean the condition in which *pragna* is split up into various states of consciousness. Thus we have six states of consciousness, etc., etc." (*Five Years of Theosophy,* pp. 200 and 201.) **This is precisely our Trans-Himalayan Doctrine.**

†One need only open Webster's Dictionary and examine the snow flakes and crystals at the word "Snow" to perceive nature's work. "God geometrizes," says Plato.

The number seven is at the very root of occult Cosmogony and Anthropogony. No symbol to express evolution from its starting to its completion points would be possible without it. For the circle produces the point; the point expands into a triangle, returning after two angles upon itself, and then forms the mystical *Tetraktis*—the plane cube; which *three* when passing into the manifested world of effects, differentiated nature, become geometrically and numerically $3 + 4 = 7$. * * * [Those theosophists] who are good mathematicians will remain aghast before the revelations contained in [*The Hebrew Egyptian Mysteries, the Source of Measures*]. For it shows indeed the occult source of the measure by which were built kosmos and man, and then by the latter the great Pyramid of Egypt, as all the towers, mounds, obelisks, cave-temples of India, and pyramids in Peru and Mexico, and all the archaic monuments. . . . [It shows] that the kabbala is a "whole series of developments based upon the use of geometrical elements; giving expression in numerical values, founded on integral values of the circle" (one of the seven keys hitherto known but to the Initiates), discovered by Peter Metius in the 16th century; and re-discovered by the late John A. Parker*. Moreover, that the system from whence all these developments were derived "was anciently considered to be one resting in *nature* (or God), as the *basis* or *law* of the exertions practically of creative design"; and that it also underlies the Biblical structures, being found in the measurements given for Solomon's temple, the ark of the Covenant, Noah's ark, etc., etc.,—in all the symbolical myths, in short, of the Bible.

And what are the figures, the measure in which the sacred Cubit is derived from the esoteric Quadrature, which the Initiates know to have been contained in the *Tetraktis* of Pythagoras? Why, it is the universal primordial symbol. The figures found in the *Ansated Cross* of Egypt, as (I maintain) in the Indian *Swastika,* "the sacred sign" which embellishes the thousand heads of Sesha, the Serpent-cycle of eternity, on which rests Vishnu, the deity in Infinitude; and which also may be pointed out in the threefold *(treta)* fire of Pururavas, *the first fire in the present Manvantara,* out of the forty-nine (7×7) mystic fires. It may be absent from many of the Hindu

*Of Newark, in his work *The Quadrature of the Circle,* his "problem of the three revolving bodies" (N.Y., John Wiley and Son).

books, but the Vishnu and other Puranas teem with this symbol and figure under every possible form, which I mean to prove in the "SECRET DOCTRINE." The author of the *Source of Measures* does not, of course, himself know as yet, the whole scope of what he has discovered. He applies his key, so far, only to the esoteric language and symbology in the Bible, and the Books of Moses especially. The great error of the able author, in my opinion, is that he applies the key discovered by him chiefly to post-Atlantean and quasi-historical phallic elements in the world religions; feeling, intuitionally, a nobler, a higher, a more transcendental meaning in all this—*only* in the Bible,—and a mere sexual worship in all other religions. This phallic element, however, in the older pagan worship related, in truth, to the physiological evolution of the human races, something that could not be discovered in the Bible, as it is absent from it (the Pentateuch being the latest of all the old Scriptures). Nevertheless, what the learned author has discovered and proved mathematically, is wonderful enough, and sufficient to make our claim good; namely, the figures [circle, triangle, and cube] and $3 + 4 = 7$, are at the very basis, and are the soul of cosmogony and the evolution of mankind. * * *

And they are the factor members in the building of the Universe and MAN. Wittoba—an aspect of Krishna and Vishnu—is therefore the "man crucified in space," or the "cube unfolded," as explained (see Moore's *Pantheon,* for Wittoba). It is the oldest symbol in India, now nearly lost, as the real meaning of *Vishvakarina* and *Vikkarttana* (the "sun shorn of his beams") is also lost. It is the Egyptian *ansated cross,* and *vice versa,* and the latter—even the *sistrum,* with its cross bars—is simply *the symbol of the Deity as man*—however phallic it may have become later, after the submersion of Atlantis. * * *

Now the *ansated cross,* having been discovered on the backs of the gigantic statues found on the Easter Isles (mid-Pacific Ocean) which is a part of the submerged continent; this remnant being described as "thickly studded with cyclopean statues, remnants of the civilization of a dense and cultivated people";—and Mr. Subba Row having told us what he found in the old Hindu books, namely, that the ancient Adepts of India had learned occult powers from the Atlanteans (vide supra)—the logical inference is that they had their

septenary division from them, just as our Adepts from the "Sacred Island" had. This ought to settle the question. * * * If *seven* has nought to do with the mysteries of the universe and men, then indeed from the Vedas down to the Bible all the archaic Scriptures—the Puranas, the Avesta and all the fragments that have reached us—have no *esoteric* meaning, and must be regarded as the Orientalists regard them—as a farrago of childish tales.

It is quite true that the *three upadhis* of the *Taraka Raj Yoga* are, as Mr. Subba Row explains in his little article, "The Septenary Division in different Indian Systems," "the best and the simplest"—but only in purely *contemplative* Yoga. And he adds: "Though there are *seven* principles in man there are but *three* distinct *upadhis,* in each of which his *Atma* may work independently of the rest. These three *upadhis* can be separated by the Adept without killing himself. He cannot separate the seven principles from each other without destroying his constitution" (*Five Years of Theosophy,* p. 185). Most decidedly he cannot. But this again holds good only with regard to his lower three principles—the body and its (in life) inseparable *prana* and *linga sarira.* The rest can be separated, as they constitute no *vital,* but rather a mental and spiritual necessity. As to the remark in the same article objecting to the fourth principle being "included in the third *kosa,* as the said principle is but a vehicle of will-power, which is but an energy of mind," I answer, Just so! But as the higher attributes of the fifth *(Manas),* go to make up the original *triad,* and it is just the *terrestrial* energies, feelings and volitions which remain in Kama loka, what, is the vehicle, the *astral* form, to carry them about as *bhoota* until they fade out—which may take centuries to accomplish? Can the "false" personality, or the *pisacha,* whose ego is made up precisely of all those terrestrial passions and feelings, remain in *Kama loka,* and occasionally appear, without a substantial vehicle, however ethereal? Or are we to give up the seven principles, and the belief that there is such a thing as an *astral body,* and a *bhoot,* or *spook?*

Most decidedly not. For Mr. Subba Row himself once more explains how, from the Hindu stand-point, the *lower* fifth, or Manas can re-appear after death, remarking very justly, that it is absurd to call it a *disembodied spirit.* (*Five Years of Theosophy,* p. 174.) As he says, "It is merely a power, or force, retaining the impressions

of the thoughts or ideas of the individual *into whose composition it originally entered.* It sometimes summons to its aid the *Kamarupa* power, and creates for itself some particular, etherial form."

Now that which "sometimes summons" *Kamarupa,* and the "power" of that name make already two principles, two "powers"—call them as you will. Then we have *Atma* and its vehicle—*Buddhi*—which make *four.* With the three which disappeared on earth this will be equivalent to *seven.* How can we, then, speak of modern Spiritualism, or its materializations and other phenomena, without resorting to the Septenary?

To quote our friend and much respected brother for the last time, since he says that "our (Aryan) philosophers have associated seven *occult* powers with *the seven principles* (in men and in the kosmos), which seven occult powers correspond in the microcosm with, or are counterparts of, occult powers in the macrocosm,"*—quite an esoteric sentence,—it does seem almost a pity that words pronounced in an extempore lecture, though such an able one, should have been published without revision.

H. P. BLAVATSKY

*"Brahmanism on the Sevenfold Principles in Man."

THE NATURAL LIFE

Dwelling thus upon the dunes, I lived in the midst of an abundance of natural life which manifested itself every hour of the day, and from being thus surrounded, thus enclosed within a great whirl of what one many call the life force, I felt that I drew a secret and sustaining energy. There were times, on the threshold of spring, when the force seemed as real as heat from the sun. A sceptic may smile and ask me to come to his laboratory and demonstrate; he may talk as he will of the secret workings of my own isolated and uninfluenced flesh and blood, but I think that those who have lived in nature, and tried to open their doors rather than close them on her energies, will understand well enough what I mean. Life is as much a force in the universe as electricity or gravitational pull, and the presence of life sustains life. Individuals may destroy individuals, but the life force may mingle with the individual life as a billow of fire may mingle for a moment with a candle flame.

—HENRY BESTON

"THE GITA"—INFORMAL ESSAYS

On Everyday Questions

SINCE the theosophic philosophy is primarily concerned with the varying degrees of enlightenment which the soul may gain, it should not surprise us to find a fundamental discussion of what is usually *called* the problem of "good men" and "evil men" in a chapter entitled, "Devotion by Means of Spiritual Discernment." One class of men, says Krishna, "the wicked among men, the deluded and the low-minded, deprived of spiritual perception. . . , and inclining toward demoniacal dispositions, do not have recourse to me." Such do not, in other words, presently belong to the progressing brotherhood of humanity. Who are these? How extensive their numbers?

In order to determine just what sort of man is meant, we must eliminate all who are said by Krishna to "have recourse" to him, in his Divine Form. A subsequent passage defines the exceptions: "Four classes of men who work righteousness worship me, O Arjuna; those who are afflicted, the searchers for truth, those who desire possessions, and the wise, O son of Bharata." Since most men assuredly belong in one or the other of these groups, if not to all, this passage seems to imply that the majority of human beings have at least some knowledge of "Krishna."

Students will find it interesting to attempt description of each class for themselves, and subsequently to question just why those who belong to the first three classes—who are less than "wise"—nevertheless are close enough to Krishna to be called by him "worshippers." For instance, why are the "afflicted" among those who are assumed to have "recourse" to Spiritual Sustenance—for Krishna may be regarded as symbolizing this, may he not?

The Afflicted are those who are *aware* that they are being plagued by trials and tribulations. The man who does not know he suffers is either close on the last stages of the path to adeptship or sunk so far in spiritual oblivion that he knows not nor hungers for anything higher than his present lot. But the man who *knows he suffers* is immediately impelled to some kind of action designed to move him into the sphere of a new influence. "The very principles of his nature impel him to engage," providing he can recognize his present situation as undesirable. He is moving from "here" to "there," at

the behest of an *inner* impulsion, even though the consolidation of his will may have been hastened by a disagreeable environment, True, the man who merely moves a little ahead on the path of knowledge, and who only slightly decreases the amount of affliction he must suffer, may be a long way from wisdom. Yet, since the Soul is in motion, since obstacles are recognized and at least partially overcome, such men learn a fragmentary bit of the nature and meaning of spiritual evolution—which H.P.B. called a "series of progressive awakenings." And whatever they understand of spiritual evolution, they understand of Krishna, the One Divine Self incarnated in all experience. Few become Helen Kellers, in this incarnation or the next, but all whose afflictions are dire have the opportunity for gaining perspectives of great value for future births, and few waste *all* opportunities presented.

It is not difficult to explain the presence of the "searchers for truth" on Krishna's list, though it may seem puzzling that Krishna implies as great a distinction between the "searchers for truth" and "the wise," as between the "searchers for truth" and the "afflicted." We might here reflect that it is fashionable to attribute many of the historical advances of Modern Civilization—that Civilization correctly called amoral—to Curiosity. Yet, having no moral tone of its own, curiosity, like an affliction, may be simply a prompting to enlarge experience. Not just a search for any "truth," but search for the sort of truth which illuminates the path of soul is the way for one who would acquire wisdom. The aspirant to Wisdom, moreover, initially distinguishes between constructive and destructive knowledge, whereas the man of curiosity may find any puzzling thing an adequate challenge to his *personal* ingenuity. Most of our clever inventions have been but partial, unsynthesized illuminations. Indeed, this is perhaps to be expected if the "truth-seeker" focusses his concentration on the intellectual plane alone. As in the case of the afflicted, such a soul "moves," and thus keeps some contact with the current of all awakening consciousness, but often the movement is tangential to wisdom of purpose and aspiration.

What of the men "who desire possessions"? How can these be said to worship Krishna? Even a desire for possessions is an aspiration, an ambition to achieve a new relationship to one's surroundings. The acquisition of possessions involves, for instance, the

responsibility of custodianship, and whether this responsibility be discharged in noble or ignoble fashion, some opportunity for learning is thereby presented. The man who desires possessions may be searching for a stable place, a relationship between himself and "possessions" which will give him an inner feeling of significance. Only the man who is *satisfied* with possessions is without vestiges of spiritual perception. Those who have labored to create vast industrial systems may be tyrants, and frequently are, yet are usually also builders and creators, and, from the building and creating, they approach the final lesson that possessions avail nothing in terms of happiness of soul.

Then, on a simpler scale, we might reflect that the love of beautiful objects is but a materialized expression of man's innate appreciation for that Beauty which is one with Truth and Goodness. Yet another sympathetic explanation might be that the attachment to certain objects is an immature reflection of man's intimate contact with all lesser forms of life, with the elemental kingdoms of the phenomenal world. The "collector" establishes a psychic rapport between himself and the objects he loves, and while such rapport may not be balanced, it still indicates man's capacity to feel a bond with lower orders of nature. There is a "poison" in possessions, but there is also much that may be learned, if no "status quo" is ever accepted.

In any case, whether or not these arguments are convincing, Krishna says that all—the afflicted, the searchers for truth, and those who desire possessions—are his "worshippers." "Excellent indeed are all these." Why? Because, if within such there burns the slightest fire of spiritual aspiration, these worshippers are on avenues that may lead onward. The "consciously afflicted" may begin to discover the universality of suffering, and how suffering may be transcended by the will to learn and to love, despite obstacles. The intellectual "searcher for truth" may learn that information does not bring happiness, and that greatness is never a matter of intellect alone, though all that he has gained through the discipline of pursuing the course of intellect is a foundation for greater and more significant efforts in the future. The "man who desires possessions" may grow to use such holdings wisely and to serve his fellow men by intelligent custodianship of property. In all these, can we not see, there may have taken place self-directed *discipline?*

This is the bond with "Krishna," for the spiritual nature of all things can be revealed to those alone who have undertaken discipline.

Who, then, are the Bad men, the unenlightened, who are not among Krishna's devotees? They are those who do not aspire. They are "low minded," "the wicked," *because* they do not aspire. They are few, for they are completely satisfied with their lot and yearn for nothing—and this is contrary to the natural condition of man. This and nothing else is what is meant by being "demoniacal" or sub-human. These are the living dead, desiring nothing *new,* but living as parasites upon that which they presently have.

Is it not clear, in the whole development of thought suggested by Krishna's classifications, that only the men who heed no Call to Action may be regarded as lost to the fellowship of souls in evolution? And here, too, perhaps, is the secret of the dangers of authoritarian religion. The man who is preoccupied with his status in terms of "goodness" and "badness" is forever preoccupied with the past, never truly with the present or future. When he "sins" he is repentant, but what is repentance? Little more than an acceptance of one's present capacity, or incapacity, for right action. Repentance does not call for improvement; hence, the repentants may move from irresponsible action to irresponsible action, feeling properly guilty most of the time, yet never seeking that entirely *new basis for action* which is needed. This is why all historical struggles for the freedom of thought have had theosophical significance, even when many of the accompaniments, as with the Renaissance, seem crass and immoral. "The Paths are two," says the *Voice of the Silence.* Both of these paths are consummated by a state wherein he who was once ordinary man "desires nothing." Yet desiring nothing may mean the loss of soul, as well as adeptship. The difference between the adept and the "depraved," incidentally, is that the adept once *desired* spiritual illumination and persevered with that desire until it became something better than itself.

We might try applying a maxim furnished by Wm. Q. Judge to Krishna's classification of his "worshippers": "To make our will strong we must have fewer desires." The "worship" of the afflicted is often weak, because concentration is usually directed towards effecting, first one specific improvement, then another, rather than a change of attitude. The intellectual truth-seeker desires to know

innumerable things, all at once, desiring not the one thing he needs —the ability to synthesize. The man who desires possessions is likely to find a part of his concentration entangled with each thing possessed. But one who, *thinking his universe is complete,* desires nothing, either for himself or for others, has his concentration not just partially, but completely dissipated, in a spiritual sense: no aspiration exists to serve as focus for further learning.

Yet no one need fear this fate, for all may well ponder the fact that the classes of men depicted by Krishna, are in measure, and at specific points in time, ourselves.

About Capital Punishment

W. Q. Judge.—My view is that capital punishment is both useless and injurious. It is as great an injustice to the world of beings left unexecuted as to the one so violently sent out of life. They used to kill men in England for stealing a ten-penny nail or a loaf of bread, but thieves and thieving did not lessen. Murders have not decreased. In the country districts executions are means for brutalizing the people, who make a hanging an occasion for a gala gathering in order to see a man legally killed. But theosophically it is far worse. The fact that the sudden killing is legal makes no difference with the laws of nature. The man is suddenly cut off from his body, and, just like a suicide, is condemned to be a "spook." He is dead so far as the body is concerned, but is astrally alive. Worse than a suicide he is filled with hate and revenge which he must wreak on some one. At first he is not able to do much, but soon he finds that there are sensitive persons on the earth who can be filled with his vicious and raging passions. These poor souls are then influenced to commit crimes; being filled mentally—from the inner planes—with the ideas and passions of the criminal, they are at last moved to do what their mind is filled with. The executed criminal does not have to know what is going on, for his raging passions, untouched by the executioner, excite and influence of themselves whoever is sensitive to them. This is why many a crime is suddenly committed by weak persons who appear to be carried away by an outside force. It seems hardly possible that anyone could believe in theosophical and occult doctrines and at the same time commend capital punishment,

—*The Theosophical Forum,* May, 1895

COMMUNICATIONS

Contrasts and Comprehension

[The following paper leads into the ever-present questions, How do we know? and What can we learn? The theosophical philosophy, not being a system for mechanical memorizing, is in fact an *attitude toward ideas* as much as a body of knowledge. Since every student has considered, in some form, the problem raised in this communication, readers are invited to set out some of their discoveries and conclusions, and send them to this department.—Eds.]

ALL *of the Theosophical teachings emphasize synthesis—the study of the identity behind the various phases or objects of nature. Is there any need for contrast, and what is it?*

Contrast is chiefly valuable because we cannot know unity except through diversity, but consideration of contrast is also necessary to the understanding of the various phenomena of nature.

After one accepts the postulate that all of the manifested universe is "from the same source" and is identical—in that the purely spiritual reality of each part is the same as the spiritual reality in all—the person who wants to understand life more fully can utilize either of the two emphases, either synthesis or analysis. One would have as its purpose the demonstration of the essential unity of all things by indicating a common element in markedly different forces, forms, or phenomena. The other emphasis would define the characteristics functionally, and compare dissimilar physical attributes.

There appear to be no other ways in which ideas can be transferred from one person to another, concerning the physical plane of manifestation, than by comparison of the new concept with ideas already familiar. To my mind, this is a process which must precede synthesis, for one could not arrive at the point of synthesis, until he knew the specific elements to be combined. This is primarily an inductive process of starting from the bottom and building toward the apex.

Even if one applies the deductive technique of starting from known laws, the process of contrast must be used to see the relationship of parts to the whole, as long as we are concerned with that section of life which has attributes.

If light and sound were being considered, their "identity" would stem from the fact that they are both expressions of physical energy, even though different in appearance. But to describe the respective characteristics and methods of propulsion of light and sound as each operates in the manifested world, would involve *contrast.* When one says that light and sound, for example, are fundamentally the same, a legitimate objection can be raised if it is implied that this is all that there is to know about these phenomena. But if the intent of the statement is that light and sound are linked together as part of a larger body of knowledge, then it has value as a point of departure.

If one wishes to turn his attention to that part of universal experience which does not have attributes or describable characteristics, the problem is somewhat more difficult. Only by analogy, or simile, or some other indirect method, is it possible to shed light on matters of this type. The discovery of a means by which the indescribable can be put forth in exposition would be very helpful to an engineer whose mind is trained to deal with concrete factors in the form of an equation; but this seems impossible—by definition!

OCCULT PHYSICS

Each atom has seven planes of being or existence, we are taught; and each plane is governed by its specific laws of evolution and absorption. Ignorant of any, even approximate, chronological data from which to start in attempting to decide the age of our planet or the origin of the solar system, astronomers, geologists, and physicists are drifting with each new hypothesis farther and farther away from the shores of fact into the fathomless depths of speculative ontology. The law of Analogy in the plan of structure between the trans-Solar and the intra-Solar planets, does not necessarily bear upon the finite conditions to which every visible body is subject, in this our plane of being. In occult Science this law is the first and most important key to Cosmic physics; but it has to be studied in its minutest details and, "to be turned seven times," before one comes to understand it. Occult philosophy is the only science that can teach it. —*The Secret Doctrine*

ON THE LOOKOUT

The Brain—What Lies Behind?

With the great currency given to the fascinating developments of mechanical "brains" and calculators, and the cool assumption by some of their human fabricators that, with a large enough machine, they could duplicate all the essential elements of the human brain and mind, we find especially welcome some remarks on this subject by the world-eminent physiologist, 91-year-old Sir Charles Sherrington, British Nobel Prize winner in medicine for 1932. Sir Charles contributed an article entitled "Mystery of Mysteries: The Human Brain" to the New York *Times* Magazine (Dec. 4, 1949), which strikes a note of wonderment concerning this organism in striking contrast to the attitude of blasé omniscience encouraged by purely mechanistic researches in this field. Sir Charles intends to set the reader straight from the beginning as to how much science knows and does not know of this "mystery of mysteries":

> The brain is a mystery—it has been—and still will be. Not that we do not know many facts about it. The facts we know have indeed greatly multiplied in recent years, but they all fail to give us a key to the mystery of how it creates—if it does create—our thoughts and feelings; that is, said more concisely though less concretely, our mind.

Among the "brute facts" to be accepted is "that a brain constructed of many millions of pieces is a better mental instrument than one built up only of thousands." One inference, we are told, is that "complexity of brain structure favors quality of mind."

"The Act of Thinking"

Sir Charles also takes occasion to rebuff those who would draw too close and binding an analogy between the calculating machine and the human brain, citing Prof. Geoffrey Jefferson's Listerian Oration as revising this false analogy.

> In a weaving shed [Sir Charles remarks] the machinery weaves faster than can a human hand, but to liken the loom to the human hand, apart from one very limited meaning, is erratic and misleading. Between the calculating machine and the human brain there is no basic similarity.

Perhaps, the theosophist might point out, were a more definite distinction to be made between the physical organism known as the brain, and that mass of intangible powers and reflexes called mind which operates *through* the brain, less objection would be found to analogies between brain and calculating machine. For it is in the realm of creative thinking and of emotion, imagination and will —the field of *mind* as against that of mechanical cerebration—that claims of similarity between machines and human beings are seen to be ridiculously presumptuous and unfounded. . . . But Sir Charles has moved on to another fundamental point:

> How does the brain produce thoughts? That is our central question and we have still no answer to it. The brain is, of course, a corporeal thing, and composed like other bodily organs of just physico-chemical stuff which breaks down finally into the ultimate waste-products. Its cycle of material energy is subject to the usual mechanical equivalence established by the scientific experience of the physicist and chemist.
>
> But in the instance of the brain, this cycle of equivalent energy would appear to be not so plainly applicable, and I am not sufficiently versed in modern physics to attempt any strict correlation between the two, or to know if such obtains. The chemist has his own scientific world. But the brain appears to some of us to show that the act of thinking seems to add up to something more than the sum of the energy received by the brain.

THAT "SOMETHING MORE"

The theosophist is in full agreement on this point, for he holds that the act of thinking is, in fact, altogether independent, in terms of energy, of the physical brain. The latter is simply the "catalyst" in the "retort" of the human body, which enables the Mind Entity to enter into a close relation with this plane of experience. The Thinker is not dependent for power or direction of thought on the brain or its energy, but utilizes the latter as an instrument for transforming its own energy into vibrations attuned to this field of action. Similarly, a man may use a car to transport himself from one place to another on land, or a boat on the water, or an airplane in the air, and yet remain unmodified and independent of his conveyance.

It is apropos, perhaps, to suggest another answer to Sir Charles' implied question by referring him to another eminent physiologist —George T. Ladd, Professor of Philosophy at Yale University—who

wrote toward the close of the last century, and whose work, *Elements of Physiological Psychology,* was approvingly quoted by H. P. Blavatsky. It was Prof. Ladd's opinion that—

> If the question is pressed as to the *physical basis* for the activities of self-consciousness, no answer can be given or suggested. . . . From its very nature, that marvelous verifying *actus* of mind in which it recognizes the states as its own, can have no analogous or corresponding material substratum. It is impossible to specify any physiological process representing this unifying *actus;* it is even impossible to imagine how the description of any such process could be brought into intelligible relation with this unique mental power. . . .
>
> Mental faculties are not entities that have an existence of themselves. . . . They are the modes of the behaviour in consciousness of the mind. And the very nature of the classifying acts which lead to their being distinguished, is explicable only upon the assumption that *a Real being called Mind exists,* and is to be distinguished from the real beings known as the physical molecules of the brain's nervous mass. (THEOSOPHY XXVIII, 208 and 212.)

"FAIRY MAGIC"

To illustrate what he means by the "something more" which enters into the merely physical part of the act of thinking, Sir Charles gives the instance of himself seated in his room and turning to look from its window:

> As I do so a mental change occurs in me. I become aware of the view which the window gives. I perceive sun and sky, field and road, the friend approaching.
>
> There is a "near" and "far" in this scene, there is "above" and "below," "right" and "left," "smaller" and "larger," there is "light" and "shade" and "color," and some objects moving and some not. It is a scene with which I am familiar, and I can, on thinking about it, remember that there are details which on this particular occasion I have failed to notice; for example, a willow tree by the brook.
>
> Let me ask myself *where* is this scene? I may answer by saying, "Out beyond the window." But no; it is in my brain. It is a transmutation, a wonderful transition—as inexplicable as fairy magic. And this and its like are going forward in me throughout the waking day and the waking night, and in each of us a condition for it is that the brain should not be deeply asleep.
>
> It is the work of the brain. A transition. A transition from what? A creation by the brain. A creation out of what? Out of

> evanescent electrical patterns traveling to the brain, so it would seem. But in an electrical activity there is *per se* no inclusion of mental activity. The inference involves a leap across a gap between the mechanical and the psychical! And there is another strange thing about it, namely, that this unexplained concomitance does not excite any wonder in us. Why?

MIND—THE SPIRITUAL ELEMENT

Just about here, Sir Charles Sherrington stops carefully short of propounding any "heresy" to his chosen field of physiology. But there are other scientists more willing to venture into the awesome field of metaphysics, where any thoughtful consideration of the brain must ultimately lead. Dr. Wilder Penfield, one of the world's leading brain surgeons and professor of Neurology at McGill University, is an example. In a lecture on the "geography" of the brain, delivered to the medical men at Johns Hopkins Hospital, he remarked that modern neurology conceives a master center within the brain—"like a central switchboard or headquarters"—coordinating sensory and motor impulses. The control center is called "the seat of consciousness," although the question of the human "mind" is still unanswered. "What is the real relationship of this mechanism to the mind?" Dr. Penfield asks. "Perhaps we will always be forced to visualize a spiritual element of different essence, a spiritual element that is capable of controlling the mechanism." (New York *Times,* March 26.)

So it is clear that, as Sir Charles Sherrington admits, "we stand today a long way from that dogmatic Professor Tyndall who assured his audience that even as the bile is a secretion of the liver, so is thought a secretion of the brain." To see the end of more such dogmatic materializations in the field of science is a development to be hopefully awaited.

THE "WHY" OF MATTER

The larger aspect of brain research, also, is philosophically discussed by Sir Charles:

> Human nature changes, is changing, and the growth of this instinctive love of others is part of its future. This necessitates cooperation of minds. Thus the meaning of matter, of which the brain is the most highly developed part, is seen to be the implementing of communication between individual mind and mind.

> Without such a bridge, each mind would remain wholly isolated; without such a bridge, there could not be the collective thinking that has brought man where he is.
>
> Accepting the duality of mind and matter, matter is the exclusive medium of communication between one finite mind and another. May we not feel that this explains the "why" of matter? And may it not similarly explain the brain as the organ of liaison between mind and matter?

Sir Charles wonders why physiology, biology, and even philosophy should pass over the problem of the relation between matter and mind. He concludes:

> A monistic view of the world can, of course, be obtained by starting from the fact that our world as we know it is a phenomenon of the mind. But, if we follow scientific data, and admit a "reality" behind the perceptual world, that "reality" far antedates the existence of even thought itself, so that the *nature* of a reality behind the perceptual world remains as far off as ever.

It should be said that whether or not one feels that "philosophy" ignores the question of the relation of matter and mind, depends upon one's philosophy. As far as the theosophical philosophy is concerned, the preliminary statement of the first proposition of the *Secret Doctrine* (I, 16) touches upon this very question, and suggests a missing link in Western speculation.

Civilization and "the Rational Being"

It was observed by H. P. Blavatsky that the cyclical law of race evolution was most unwelcome to the scientists of her day. "It is sufficient to mention the fact of 'primeval civilization'," she remarked, "to excite the frenzy of Darwinians." The reason was the simple one that "the further culture and science is pushed back, the more precarious becomes the basis of the ape-ancestor theory" (*S.D.* II, 786 fn.). Similarly, history bears witness to the fanaticism of the early Christian Fathers in their violent efforts to obliterate the evidence of the intellectual and moral heights reached by Pagan thought—the reason here being the hatred and fear of a new dispensation, directed towards the vestiges of an ancient wisdom. In contemporary discussions of the values of Western civilization, having its source in historical Europe, we still hear echoes of these controversies of last century. In commenting on a presidential address before the Classical Association, the London *Times* criticizes the

speaker, Dr. Hugh Last, Principal of Brazenose College, Oxford, for what it calls "a one-sided and incomplete statement" of the issue arising from a consideration of the Western way of life (April 14).

Dr. Last had the temerity to suggest that it was "in Greek and Roman times that there were first established those views of value which were the essence of Western civilization." In attempted refutation, the *Times* argues: "Medieval and modern Europe learned to respect the individual man not simply as a rational being but as an immortal soul, and to obey the moral law because it was formulated not only upon nature but upon the divine will." So (it may be said in reply) has spoken priestcraft through the ages, for a divine will, apart from natural law, needs professional exponents of its capricious decrees. And what are we to think of the invincible ignorance of the modern mind which supposes that the "rational being" of Platonic thought is inferior in conception to the formless ideas of "the immortal soul" in the traditions of the Christian theologians?

JEHOVAH—OR THE PUBLIC GOOD?

If, in truth, the Western world be threatened with the loss of its fundamental values of freedom and integrity, it is largely because "the dark demon of bigotry and intolerance has perverted systematically and ever since [the early centuries of the Christian era], every bright page written in the pre-Christian periods" (*S.D.* I, xl). From a spiritual point of view, it may be argued that civilization, however popular its form of government, is always aristocratic, and must depend for its ideas upon what Dr. Arnold Toynbee calls "the creative minority." As Professor A. E. Taylor has pointed out in his *Plato* (1922), the "philosopher-king" (whom we may correlate with the *raja-yogi* of Sanskrit thought) can dispense with a formal code of written and unchanging law "because his insight makes him competent to deal with every situation for the public good as the occasion requires, independently of prescription." The tyrant (individual or collective) knows no law but his own caprice. So wide is the gulf between the *Theosophia* of antiquity, to which classical studies must inevitably lead us, and the unfettered arbitrary rule of the despotic Jehovah of Christian theology, with the perversion of civilized values that flows naturally from such a doctrine.

"THE PLAY'S THE THING . . ."

A novel approach to parent education was launched this year in New York's Bay-Yorkville neighborhood. Three plays on family problems were given a public performance before an audience of parents, and each play was followed by a discussion period. The experiment was described by Dorothy Barclay in the "Parent and Child" section of the New York *Times Magazine:*

> Written by Nora Stirling, the three plays—"Scattered Showers," "Fresh Variable Winds" and "High Pressure Area"—carry the overall title "Temperate Zone." Emphasizing the child's need for love, understanding, companionship, reasonable controls, consistency and trust, the series explores the emotional climate in which children thrive or do not thrive. If you live in a good climate, one characer explains, you can stand the occasional spells of bad weather. (*Times* Jan. 15.)

"Scattered Showers" examines the behavior of three boys adrift on a river, each boy reflecting the attitude and training of the parent. The confused mother watches a bewildered son; the authoritarian parent has made terror a common reaction in her son, while the "confident" mother encourages her boy to calmness. "Fresh Variable Winds" shows the effect on the child of self-centeredness in the parent; and "High Pressure Area" deals with the need for strengthening the sense of responsibility and self-reliance in the adolescent, even when this involves—as it invariably must—some "risk" of failure or mistake, and some extraordinary trust.

"THE OTHER FELLOW'S PROBLEMS"

The plays were produced by the American Theatre Wing Community Plays, cooperating with the National Committee for Mental Hygiene and five local mental health groups, and, as one committee member pointed out, one valuable aspect of the venture is the opportunity afforded for a *group* of parents to discuss their problems among themselves. "Usually parents go to meetings to discuss their problems with the experts," she remarked. "Here they put their minds to work on the other fellow's family trials. It's a novel approach and it gets results. A whole variety of them."

Reasons as to why this technique "gets results" are not too obscure. A very different quality of mind is brought into activity when attention is diverted from over-concentration on *one's own* problems

and difficulties. This is, perhaps, a factor in that impersonality which Robert Crosbie took such pains to stress. As soon as we can extricate ourselves from the whirling cage of our own perplexities, we find a surety and stability in our judgment which we did not have before. "The veils that come over our souls," observes Mr. Judge, "fall away when we work for others." Even if this "work" is confined to a sympathetic listening to another's problems, a magic power is released within the man who sets aside pre-occupation with his private sphere. We cannot arrive at universal knowledge if we limit our purview to our own particulars.

"DIAGNOSIS BY DRAMA"

A strong effect—the Greeks termed it catharsis—is produced by even the simplest drama *when it has a serious intent behind it.* By that mysterious tendency of the human being toward identification of self with objects seen—what Patanjali treats of as the "modifications of the thinking principle"—a man is enabled to experience mentally a fictitious situation, or that of another person, and thereby broaden his field of awareness. The editor of the "Parent and Child" department remarked, after attending the first session of the "Temperate Zone" plays:

> Parents at the first performances had plenty to say and ask about what they had seen. Led by Dr. Walter Woodward, psychiatrist at the Payne Whitney Clinic, they fired questions, offered opinions, turned to their neighbors for private little arguments and discussions. When the meetings closed they headed for near-by candy stores and coffee shops to keep their talk going till midnight. As one mother put it, "It really got something started in our thinkers."

Something of a similar reaction was reported, it will be recalled, of the commencement of the Great Books adult education program —a sign that all that is needed for many men and women is simply *the encouragement to think.* The arousal of the person's awareness of the implications of his actions—anything which makes him realize that *all* his acts are significant to himself and to those dependent on him—is the important thing. The services of psychiatrists and mental health experts can only supplement this factor. (Scripts of the plays, together with discussion guides and stage directions, are said to be available at the National Committee for Mental Hygiene, 1790 Broadway, New York 19.)

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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